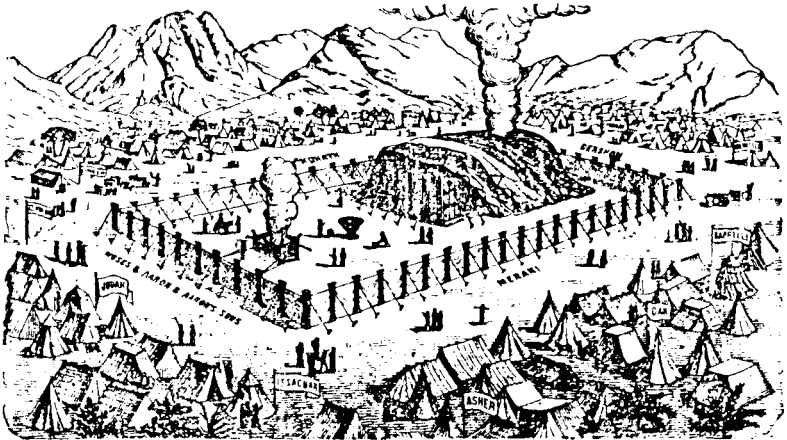


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1989

January

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<input type="checkbox"/> WCF's Message to the Brotherhood.....	97
<input type="checkbox"/> This is WCF—#1	106
<input type="checkbox"/> This is WCF—#2.....	107
<input type="checkbox"/> This is WCF—#3	108
<input type="checkbox"/> This is WCF—#4	110
<input type="checkbox"/> This is WCF—#5.....	112
<input type="checkbox"/> This is WCF—#6	113
<input type="checkbox"/> WCF Cassette Bulletin	116
<input type="checkbox"/> Foreign Missionaries	117
<input type="checkbox"/> Crisis of Faith at the Monitor	119

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“The KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to THOSE WHOM THE BLOOD OF THE COVENANT BRINGS before his tribunal.”

JOHN THOMAS, *Eureka*, Vol. IIIB, p. 189

The reader will remember that before the Judgment Seat of Christ in the wilderness of Teman, there were TWO CLASSES of saints in Christ Jesus constitutionally. . . . The constitution and destiny of these TWO CLASSES, though originally built upon the same foundation, is widely divergent. . . . The judicial inspection of his household, having separated the refuse and the vile from those “accounted worthy to obtain of the *aion*, and the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they *go away into aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

JOHN THOMAS, *Eureka*, Vol. IIIB, p. 256

“Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone himself on earth, and in so doing, to develop a divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood” (cf. I Cor. 15:28).

JOHN THOMAS, *Herald of the Kingdom*, 1858

The Sanctuary-Keeper

A MAGAZINE FOR THE EXPOSITION AND
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"Ye (Aaron and his sons) shall keep the charge of the sanctuary, and the charge of the altar"—(Num. 18:5).

"Ye (brethren of Christ) are . . . an holy priesthood to offer up spiritual sacrifices"—(1 Pet. 2:5).

"Thou hast kept My Word and hast not denied My Name"—(Rev. 3:8).

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WCF's Message to the Brotherhood

THERE IS a saying which has been proven true with human experience that all that is needed for an undertaking to fail is for a few good men to do nothing. God's truth will not and cannot fail. But men's grasp of the Truth and their allegiance to it can fail and will fail if they do nothing to uphold and preserve it from its enemies. We are addressing the Christadelphian body, specifically brethren whose understanding of their religious faith is contained in condensed form in the Unamended Statement of Faith. Many are inclined to leave all the contending earnestly for the faith once delivered to the saints to others. They don't want to "make waves," as the saying goes. The Williamsburg Christadelphian Foundation (WCF) has agitated and pushed "the brotherhood" for much too long with their ecumenical and no-doctrine policies. From a standpoint of mere courtesy, but more importantly from a standpoint of spiritual integrity, they should have responded long ago to the criticism of their programs, closed up shop and gone back to their respective ecclesias which are vastly more in need of spiritual help than the national audience they are trying to attract and influence.

This issue of THE SANCTUARY-KEEPER is dedicated solely to exposing and criticizing the problem of WCF. It is a task that we do not particularly enjoy, one that brings regret and disconsolation. We would much rather publish material which is uplifting and instructive. Controversy is unsettling and destructive to some. But we are determined that we shall not be among that "few good men that do nothing." The truth that we as Christadelphians hold is being sacrificed on the altar of churchism. WCF is not contending earnestly for the faith once delivered to the saints in apostolic times; it is

contending for social organization, sliding to the practices of the church, choosing to obliterate sound and vital doctrines which really define us as a community. Rather than boldly affirming our faith, WCF, in acting as a blind leader of the blind, taking us further and further away from the singular and peculiar beliefs which marked the birth of the Christadelphian faith in the mid-1800s.

WCF has mailed out three papers in October, 1988: "A Message to the Brotherhood from the Directors of WCF," "WCF Newsletter," and "WCF Cassette Bulletin." Our purpose will be to address each of these in a separate article. We hope to be able to get people of good will to take an interest in asking real and searching questions such as, (1) Do we really need such an organization to do all these self-proclaimed charitable works, service to the brotherhood and missionary work? (2) Is the ecclesia so helpless that it cannot do any of these things required by Christ of his followers? (3) What true disposition of the money collected by WCF is made? Is it covert to state that \$72,000 has been spent on "missionary preaching assistance"? Who received it? How much for literature? What kind of literature? Who received "travel expenses," and how were they spent? (4) What is the doctrinal position of WCF, if any, in regard to fellowship? in regard to resurrectional responsibility? in regard to fraternity with the Church of God of the Abrahamic Faith? in regard to fidelity to a specific Statement of Faith? (5) Are contributors' donations being spent to recruit membership in the Amended fellowship? (6) Does WCF have any obligation to render a full disclosure and financial statement that informs the community what they are doing? Or, should money be sent with no questions asked? (7) What position does WCF have relative to the historical interpretation of the Apocalypse which has characterized the Christadelphians for over 100 years, or are they supporters of the Futurist and Preterist theories which have re-arisen in the last few years, having had their birth in the Roman Catholic system? (8) Is WCF really a Christadelphian organization, or are they using the Christadelphians of all fellowships to build their ecumenical empire? (9) Where in the annals of the Christadelphian movement has there been a "Foundation," or the need for one? Is a "Foundation" Biblically defensible? Those who don't want answers to these and possibly many other questions will see their position defined in the article, "The Heterogeneous Ecclesia," appearing elsewhere in this issue.

This article will concern itself with the WCF paper, "A Message to the Brotherhood from the Directors of the WCF." In the prologue we are told that "in the last days perilous times shall come," and we should be "active in good works." We can only conclude that this message to "the brotherhood" means all fellowships of Christadelphians. It probably does not mean the Bereans, for WCF carefully overlooks any who have specific reservations about compromise of doctrine. The Bereans, as we have said before, do not represent a "plum" which would add to the prestige and circle of influence which WCF is trying to establish, so it is natural that not much interest be given to them. In their defense, they are a people who have established doctrines that they are not willing to compromise, and for this we commend

★
open

them, even if we cannot agree with them. They are honest. Even an honest Baptist or Presbyterian who will openly tell you what he believes is more reliable than a Christadelphian who beats around the bush. No unity can ever be obtained by subterfuge, and we know that WCF uses subterfuge to make things appear to be what they are not. WCF, we ask you to place your Statement of Faith on the table, and let us examine it to see if we agree.

Another thing about the two paragraphs in the prologue sticks out. When WCF says that "*we* must be on our guard," or "*we* must be challenged," or *we* must be "active in good works," where is the proof that this activity must be undertaken by a "Foundation"? Cannot the ecclesia or the individual do this work? In fact, if the individual transfers this responsibility to a "Foundation," he is derelict in his duty. He is in effect saying, "I have other things to do, so I will send money and have someone else do the work for me." This is true even in the ecclesia. An ecclesia with \$100,000 in its treasury and without willing workers, is a dead ecclesia. We cannot pay others to work out our salvation. Neither can we buy our way into the kingdom. As individuals we need to see the necessity for work in the vineyard, visiting the sick, particularly the spiritually sick, encouraging study, instructing the brethren, talking the truth to those with whom we come in contact. Again, we do not need a semi-professional "Foundation" to dispense our funds or to do our ministering, and especially a "Foundation" that will not affirm its doctrinal position on saving Truth and that walks the line of no resistance. In summary, the prologue is typically WCF-vague, and there is no evidence that their existence is justified.

The next heading of the WCF "Message" is "The Purpose of WCF." Those who have had any discussions with WCF see at once the defensive posture in this section. They steadfastly maintain that their three objectives are, (1) Charitable works, (2) Service to the brotherhood, (3) Preaching the Truth. They know that these admirable pursuits cannot be challenged, like motherhood and apple pie. We say to each director of WCF, and to each moral supporter, abandon your divisive project and go home to your local ecclesia and do your charitable works, your service and your preaching. You don't have to go to Mexico or to Jamaica to preach when intelligent people in your own neighborhood or work place are conveniently available. And if you find any destitute brethren, you can send them funds from your own ecclesia, or ask other ecclesias to pitch in. But let each one of us seriously and truthfully ask, "Do we as individuals need an organization to do our work for us?" Can a brother or sister of Christ pawn off his duty to a "Foundation"? Dare we invest our future with any individual or organization?

WCF goes on to say, "In the past few years, however, "a few brethren" have expressed reservations as to the purpose and usefulness of WCF, have been critical of its Directors and have suggested that there have been hidden motives." This statement is preliminary to subsequent sections in which WCF attempts to defend its position. Whether the reference to "a few brethren" is designed to make it appear that the opposition is very limited,

we cannot say. What is a few? With 2,000 Unamended Christadelphians, would 100 be a few? Would 200? 300? 400? 1,000? If WCF would agree to abandon their "Foundation" upon receipt of 500 signatures, we are sure they could be obtained. Is this "reservation" merely a few? Is it scriptural, even if one is right, to cause offense or cause one's brother to stumble? WCF has from its inception had an unwritten motto, which it does not publish in its newsletters, and that is, "Push the project, whether or not other brethren are concerned." WCF concludes this section by saying, "We have no ulterior motives." We are sorry that we cannot agree with this statement. Personal experience with them and further analysis of their material will support this disagreement.

Unity and Fellowship

The next heading, "Unity and Fellowship," is typically evasive and unrealistic. It is one of WCF's characteristic "smokescreens." The Committee of Concerned Brethren (CCB) who met with WCF in Chicago in December, 1986, described them as a "bowl of jello," in which every time one tried to reach out and take hold of one of their "positions," it squeezed through the fingers like jello. It could never be grasped; it just wasn't there. I find that description very accurate. WCF claims to have no part in promoting reunion. I wonder how many people believe this wild disclaimer. Some ultra-naive, maybe. When Tony Giordano goes all over the country, meeting and speaking and promoting reunion on the CFU basis and even long before the CFU effort arose, what are we to believe? Non-promotion of reunion? He went to Florida, New Jersey, Massachusetts, Vancouver, Virginia, and who knows how many other places to PROMOTE reunion, not to warn of its dangers or realistic negatives. But you know what WCF says: Oh, that is Tony personally, that is not the "Foundation." When the forming directors organized WCF, they were hopeful that reunion would come out of it. They promoted it with Operation Onesimus before they went on to bigger projects with the same objective. And the directors have continued their incessant promotion of reunion. How many times have we heard them say, Oh, we believe the same things as the Amended, we just express them in different terms? Let no man say otherwise, WCF has been and still is a promoter, a large promoter, of reunion—reunion without substance—union without unity—reunion with ambiguity. And they are quite cognizant, as were the CFU organizers, that any reunion has to be effected by subterfuge and ambiguity. WCF may claim that no official position has ever been written into their minutes, but actions speak a lot louder than words in this case.

WCF tries to make it appear that their noble non-promotion of reunion is enhanced by their not giving financial help to CFU. In this case they do not specify whether the individual directors gave financial help, they go to the corporate shelter. This is quite different than coming right out and saying, "We do not approve of CFU and what they are doing." CFU was able to raise money without WCF help, but who is to say that WCF was not a sort of guarantor in case CFU ran low on money? With all their individual pro-

motion, even extreme deceptiveness will not allow them to say they were against CFU. Would you say that the naming of two former CFU directors to the WCF board has any inference of CFU support? Think about it. Think. Or, do you think that this is coincidence? Look at the voting tabulation on the CFU abortion. How did Lancaster vote? How did Toronto vote? How did Palatine vote? Norfolk and the Richmond Chapel were not as unanimous, but the results are there. And a major influence was the work of WCF.

WCF “does not seek nor wish to be involved in ‘fellowship’ matters.” Whether or not they want to be involved, they are. As far as the Committee of Concerned Brethren is concerned, this involvement is the greatest objection to their operation. Fellowship with those who do not believe alike with us indicates that doctrine is not important—that any doctrine will do. WCF is the forerunner, if not founder, of the Open Door Christadelphians. Their fellowship policy is, Come one, come all. They mix and mingle, utilize Amended and Church of God of the Abrahamic Faith members, including bread breaking with both Amended and CGAF. They are intricately involved with the Rockford Bible School, a school also utilizing the Amended and CGAF. Now please don’t tell “the brotherhood” that you, WCF, do not wish to be involved in fellowship matters, for it simply is not true. Come out with the truth. Be honest. Be believable. Don’t hand us another handful of jello that we cannot grasp. The 91 words you wrote on “Unity and Fellowship” are about as believable as “Apocalypse for Everyman” by A. D. Norris.

Working Together

Under the heading “Working Together,” WCF defends their dual-fellowship or multi-fellowship position, again pointing to their tri-fold aims, charitable works, service to the brotherhood and preaching the Truth. Our response is again, why do the ecclesias or individual Christadelphians need a “United Way” or social welfare organization to either perform or channel their charitable works. If there is a need, ecclesias or individuals have the opportunity to respond. This is one of the ways that ecclesias and individuals have of developing. It has never been the Lord’s purpose to expect us to earn money, sit and home and do nothing and send our monies to a dispensing hierarchy. It violates the principle of individual service. We don’t need to go to headquarters. Perhaps WCF would like to provide “the brotherhood” with information and details on how they went to the rescue of a young sister’s delinquent car payments and got stuck with more than they bargained for. Is this the kind of charitable works they distribute? Are we to bail out those who overspend and use no practical judgment in their affairs? If I get behind in my car payments, do I call on WCF, or do I return the car to the note-holder if I am unable to pay? There is always the possibility that in doling out money there is an inference in buying the recipient’s loyalty.

WCF recites the precedents of fellowship barriers not preventing cooperation in “nursing home, military service and other activities.” I don’t believe the nursing home ventures can be cited as successful, on-going ventures, although I am not familiar with any other than the West Coast

California-Oregon endeavor. I understand this was a fiasco. But be that as it may, does the fact that joint Amended-Unamended engagement in a project is undertaken prove that there is a unity of belief among them? Are they pursuing the same hope, the same Jesus, the same resurrection, the same judgment, the same baptism? Why is it that supposedly,—and this needs to be said carefully in light of today's attitudes—*supposedly* WCF would not enter into a joint-venture to sponsor a nursing home with the Baptists? Aren't they nice people who need help like anybody else? Or is there a spiritual reservation that must be considered?

As for joint “working together” in military service matters, WCF uses this to imply that they can “work together” with the Amended (I have trouble referring to WCF as Unamended, but I do so from point of origin as much as anything else) in their tri-fold aims. One of the aims is “preaching the Truth.” What truth is preached when their Amended representatives, George Booker, Jim Harper, or the pseudo-Unamended “pastors” go out on the road? Are they invited to the Truth in the traditional Unamended way, or are they threatened with impending judgment in the Amended way? Or, more realistically, is not too much doctrinal emphasis presented and a “give-your-heart-to-Jesus approach used?

On the military service joint-effort, let me say this. In World War II the combined efforts of Amended-Unamended brethren served both communities effectively. A sincere vote of thanks is due them, most of whom are now dead. They were working on a single theory, not a reunion theory— that participation in war was contrary to the precepts of Christ. The Committee did not promote any form or kind of unity because they, both factions, clearly recognized that basic beliefs were not compatible. The basic beliefs remain incompatible to this time. In this the Service Committee differed drastically from the WCF theory. The brethren who went to CPS camps, hospitals or detached service maintained separate breaking of bread services. In fact, and *PLEASE HEAR THIS*, the separation that was a fact in the 1941-46 war period was the *primary initiating factor* in giving birth to the reunion fever, Operation Onesimus and the WCF. Tony Giordano will admit to this. He grieved when he saw Christadelphians of two persuasions who could not meet together on Sunday for common remembrance of their Lord and Saviour. And so he set about to “heal the breach” in his own way. He has been working at it ever since. I saw Tony at one of the early CFU meetings in 1985 which was promoting “union without unity” and remarked to him that he was so obsessed with reunion that he would be working at it until he was 99 years old. He replied, “I will if I’m alive.”

I for one, have reservations about the joint committee approach in military service affairs. If ever our young people were thrown together in the future in something like CPS service, I fear that the influence of the liberalism and no-doctrine position exhibited by such as WCF and Operation Onesimus (the Open Door Christadelphian Church) would have devastating consequences to the spiritual health of such young people. Remember, the

cooperative efforts in the military service area was never designed to promote reunion or commonality of doctrine. Our counsel to parents is to keep your young people away from such churchy or organizational influences; avoid WCF and O-O like the plague; there are instructive and constructive means of helping our precious heritage in the ways of the Truth. Leave the foreign missionary work to WCF and build the house on a sound doctrinal foundation, not a philanthropic foundation with questionable objectives.

WCF perpetuates the "old wives fable" of Christadelphians from different fellowships calling each other "brother and sister," and not requiring baptism when there is a transition from one affiliation to another. This is a facade, another smokescreen for which they are notorious. The term "brother or sister" is an address of respect, just as Mister, Doctor, Sir, etc. There are wise brethren, there are inattentive brethren, and unfortunately there are erring and deceptive brethren, just as there were in the days of the apostles, but they still are brethren in the sense that they at one time supposedly entered the covenant. Amended and Unamended do not agree on what happens when the covenant is entered, or what baptism does to a person entering that covenant. I have known of "brethren" who were dipped under the water and did not later give any appearance of knowing what the Truth was all about, but nobody would stop addressing them as "brother." It is inconsistent to consider each other as true spiritual brethren when such divergence of major doctrine is held. We address each other as a matter of courtesy as "brother or sister." True, it is the Scriptural design to speak of a spiritual relationship stronger even than natural family relationships. This is what the Truth should impel us to aspire to. Paul said, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts" (Eph. 6:19-22). What made Tychicus a beloved brother was the common pursuit of "the mystery of the gospel" and a faithful ministering in the Lord's work. I do not perceive that faithful ministering in subsidizing missionaries to Mexico or Jamaica, but rather in a concentrated endeavor in our own ecclesia to build up the faith of our brethren. External preaching efforts are secondary to "strengthening the things that remain;" internal preaching to baptized believers is the primary purpose and thrust of an ecclesia.

What one ecclesia does in regard to re-baptism of "other party" members does not necessarily establish a rule. Many ecclesias, Amended and Unamended, have the same objective of filling as many seats as they can. Other ecclesias have a more serious regard for what is Truth believed. Our particular ecclesia has a rule on its books that any Amended coming to the ecclesia are to be re-baptized after rejecting their former belief. This rule was passed several years before I came to the ecclesia, but I am thankful that

some of our faithful brethren of yesteryear understood the implications. If I joined an Amended ecclesia, not only would I want to be re-baptized, but I would expect them to insist on it. I don't want to join a social club. A switch from Amended to Unamended, or vice versa, is a move requiring disavowal of former doctrinal beliefs and acceptance of and allegiance to different doctrinal beliefs, and therefore requires re-baptism, which is an outward expression of things believed. The fact that ecclesias have not done so in many instances only shows the weakness of the ecclesia, not the strength. I could say that Christadelphians have long participated in regular alcoholic intake, therefore this established practice makes it advisable for all to imbibe—this is the reasoning of WCF's argument. The practices of weak human beings are not to be equated with the wisdom and strength of the Written Word.

In WCF's claim that they "earnestly contend for the Truth of the gospel," we ask, where is your published or oral evidence? We know that WCF Directors and supporters do not go about beating up old ladies or kicking children. But what is the real posture of this unnecessary self-established "Foundation"? Has anyone ever heard or read of WCF recommending the works and attitudes of Dr. John Thomas, of Thomas Williams, or J. J. Andrew? We do not speak of these brethren as authorities of themselves, but as exponents of the whole counsel of God. Have these brethren of old searched out and incessantly labored to give us Truth? What is WCF's criticism of them? Rather, what brings about their abstinence or reluctance to mention them? Would you expect WCF to recommend or endorse the outstanding exposition on the nature of man and the nature and sacrifice of Christ as contained in *The Blood of the Covenant*? Would you expect WCF to recommend and heartily concur with the excellent work done in *Eureka* and *Elpis Israel*? Or would you expect them to be guided by the reservation, What would our Amended friends think of us? Have you ever heard WCF go on record in support of Thomas Williams's *Adamic Condemnation*, *The World's Redemption*, or *The Great Salvation*? No, they are too busy doing charitable works to waste effort on promoting the pioneer writings, Scriptural concepts upon which our faith is based and maintained. Their earnest contention, so-called, is on a different basis than mainstream Unamended doctrine. Pat Robertson, Jerry Falwell, Robert Schuller, Jim Bakker and Jimmy Swaggart all claim to be earnestly contending for the faith, but what faith? They are sincere as long as the money keeps rolling in and their empires are not disturbed. Absence of clearly defined and vigorously promoted doctrine will not suffice. WCF comes up lacking.

Accountability

Although making a claim that they "need to be sensitive to the opinions of the brethren," WCF disregards all negative opinions of their empire and is sensitive to their own opinions only. Oh, if a missionary visionary gave them a little encouragement, they would listen to him, but only because they already have fixed opinions about their role as missionaries-in-chief. When concerned brethren tell them they are trying to disguise the differences

between the two fellowships and meld them into one pseudo-unity, this is one opinion that they are not sensitive to. When WCF is reprimanded for dealing under the table with the Church of God of the Abrahamic Faith, they act as if they listen, but make no commitments to cease and desist. Our forbears in the Truth have fought the doctrine of immortal emergence for 100 years, and now we have a latter-day organization that sees no need to oppose it. WCF is going out and "convert" all CGAF people and we'll have one big church. The meaning and sanctity of the ecclesia is fast disappearing under the sponsorship of WCF and its supporters.

Financial Matters

There is a subtle solicitation for funds in this section of the WCF "Message to the Brotherhood." WCF promised the CCB in Chicago in December, 1986 that they would not make any public solicitations. Some years back WCF asked that brethren consider leaving their homes and/or estates to them. They have big plans. They need big money to carry on their international missionary work and cooperation with the Amended and the CGAF. Most people will recognize their financial report as very meager. I don't think they have any obligation to tell where their money comes from. That is private information. CCB asked them what percentage came from the Amended and they said they did not keep records of this. CCB suggested that they were catering to the Amended and waffling on the doctrines of the Unamended to keep the Amended funds flowing in. I believe a great deal of the funds come from within the directorate, corporately contributed, but this is not documentable.

WCF states that "the Foundation's capital is not large, especially considering the work which is undertaken," and state their cash and equivalents to be \$160,000 and equipment to be \$7,000. Their expenditures (during the past eleven years) of \$72,000 on missionary preaching assistance and \$23,000 on seminars is not analyzed. I would guess that the \$9,000 spent on domestic preaching efforts has gone to Tim Ryan for his missionary interests. He acknowledges receiving help from WCF. I would suppose that he must endorse their ecumenical theories by accepting their support. In the early days of the latest official reunion thrust (1985-86) a brother in his ecclesia said that Tim was in the wrong fellowship. But he has personally stated that he was not in favor of CFU's attempts to reunite the fellowships, so he will have to make his position clear. It is natural that some would want to know whether WCF is funding Amended missionaries, and we know that they have funded some. This was documented in "The Tidings" magazine sometime ago in the use of female missionaries. Their seminars are suspect, both in content and recipients which include the CGAF. Travel expenses apparently are lumped with their expenditures, and the suspicion is that travel expenses are considerable. The minimal reporting by Operation Onesimus of their financial matters characteristically hide the travel expenses in a lump, too. If WCF's annual budget is about \$40,000, as they say, then there has been about \$600,000 contributed to the Foundation since its inception.

Contributors should ask themselves if they want their funds going to preach resurrectional responsibility to the enlightened rejector, or to support the doctrines of the Amended or the CGAF. As an ecclesia, we get a full reporting and we know what is being spent and who gets it. We know how much is spent on wine, on flowers sent to the sick, on cost of the Sunday School picnic, on rent—a complete detail so that every member can be satisfied, or at least informed. I doubt if there is an ecclesia in existence that could report “preaching efforts of \$1,000,” without its members asking what, why and wherefore. With WCF your money is going to the great big headquarters who will look after your charitable works for you, and inform you that it is going for “charitable works, service and preaching.” Isn’t this governmentally vague? As the saying goes, Give your money to the Lord, but send it in care of WCF. Does the Unamended community really need a banker to head up a blind trust? More seriously, is WCF an Unamended representative of the Unamended community? I will readily say they will never represent my interests, and they do not represent my beliefs—beliefs which have been maintained by our forbears for long years.

Invitation

WCF invites the support of all. Not only financially, but morally. They want to be a power in the community to control the way our individual and ecclesial destiny goes. Is this what you as an individual want? I say that their objectives are suspect, that they are not representative of the doctrines of the Unamended community, and that their subtle purpose is to achieve reunion with the Amended without stating the principles upon which this reunion is to be based. Their new chairman has been quoted as saying, “We can learn a lot from the methods of the churches around us.” I think this is one of the greatest problems posed by WCF. They are trying to take us back to the church and out of the ecclesia. They want numbers of converts so they can mark notches on their gun barrels. The quality of the converts may also be suspect. What do they learn from the missionaries? The whole counsel of God, or a give-your-heart-to-Jesus theme? Are they like the South Austin converts who have been on welfare and see in the missionary a means for bettering their temporal needs? Beware, brethren.

This is WCF—#1

THE LATEST documents from WCF have totally eliminated any trace of doctrine from their writings. They are attempting to give us a faith without doctrine. It is as close as we have ever come to being indistin-

guishable from the apostasy. By simply removing the word “Christadelphian” and replacing it with the word “Methodist” or “Lutheran,” or in our area, “Mennonite,” members of those organizations could easily claim the

documents as their own. I don't think they would find fault with one word. In fact, it could have been written by Jimmy Swaggart or Jerry Falwell.

When WCF says they do not seek to be involved in "fellowship" matters, I get the distinct idea they mean doctrinal matters, because such are notably absent.

WCF has certainly made only a token attempt at responding to the question of where does the money go. At least we know for a certainty, that they support equally both Un-amended and Amended activities. So WCF is not "riding the fence," but rather they have placed themselves firmly on both sides of the fence. How can they do this and claim their aims are "without controversial intent"? In my view, only by ignoring the issues, and the criticism.

When WCF speaks of "calling each other brother and sister" and "not requiring baptism," they certainly are not speaking for all of us. There are many of us who do not regard the Amended as brothers and sisters, and

definitely would require baptism before considering them to be brothers and sisters.

In the center of the newsletter there is an inset which is titled "Our Worldwide Task," and then under it is Mark 16:15, which reads, "Go ye into all the world, and preach the gospel to every creature." *Used out of context!*

Apparently the editor of the WCF newsletter hasn't read, or does not believe what Dr. Thomas had to say about that. First of all, the commission was given to the APOSTLES only, not to general believers (the power of the Holy Spirit was to accompany their preaching—Mark 16:16-19; Acts 1:8). Next, this commission was completely accomplished 30 years after Christ's ascension (Mark 16:20; Romans 10:18; Colossians 1:23; Acts 1:8). And finally, "they first have to *learn* the gospel." (Dr. Thomas was here referring to general missionary work by the Apostasy.)

And with WCF's reluctance to take a doctrinal position, how can they preach THE gospel????

This is WCF—#2

ASI READ through the WCF material, many thoughts cross my mind. It is not traditional Christadelphian literature. In fact, it is very similar to what you might find in the magazine rack of any church in any town.

Bro. John Owlser wrote 88 years ago for THE SANCTUARY-KEEPER, "privileges always have attendant responsibilities." We as Christadelphians, or preferably Brethren of Christ by adoption, have been blessed with the knowledge, and hopefully, understanding, of God's plan and purpose

with this planet and mankind upon it. We have been privileged to read Deity's Holy Word, and by reading understand that He intends to enthroned Himself upon this earth and in so doing develop a divine family from among men.

Now with this privilege comes the inherent responsibility to keep pure the doctrines which have separated us from the masses of humanity and the masses of apostate christianity. We have always considered ourselves a sect everywhere spoken against because we have tried to emulate the

first century ecclesias; we have been different, never feeling the need to copy the world's way of doing things.

What does WCF espouse? They want to spread the word and do good works. Some may overlook, some may deny, but the Christadelphian community is divided—not only by some moral issues, not only by some personality issues, but also by doctrinal issues. To ignore any of them is wrong. WCF chooses to ignore doctrinal issues affecting fellowship and ultimately salvation. WCF chooses to ignore fellowship and openly supports development of a larger body on these grounds.

I feel the missionary program at South Austin is designed to promote

reunion with no emphasis on a clearly defined Statement of Faith.

We are a very intelligent generation, and it is interesting to consider what Paul wrote in I Corinthians 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." I ask you now, do we have a situation here with WCF where some very intelligent brethren are being overwhelmed by noble causes and massive egos? The question must be asked, are we increasing the flock by ignoring or minimizing true and saving doctrine?

I remain your fellow-servant in the Truth's work, and your brother in Christ,

This is WCF—#3

VERY definitely have I for years regarded WCF as not only a threat to the Unamended community, but more than that, as having been to a large degree responsible for the psychological division that has existed for the past fifteen years within the Unamended community. Their Amended-slanted, liberal philosophy has hit our body in two places of weakness: (1) our impressionable young people and (2) the non-discerning, emotionally immature element of the older generation. There is considerable interrelationship between these two groups since many in the second group are influenced by their children's views. As one brother whom you know once said to me years ago, "It appears that the blood of human relationship is thicker than the waters of baptism."

Of course, the "Achilles heel" of the Christadelphian body as a whole is its substantial abandonment of serious and careful study of God's Word. Having built its house on sand, what can our body expect to happen in these days when the stormy winds of human passion beat upon the house? I really do not think that the Amended are in a bit better condition of spiritual health than are the Unamended. They only have a superficial appearance of greater strength because of the aggressive, authoritarian "leadership" to which they all kowtow. Since their gatherings and Bible Schools import from Britain or Australia certain brethren with a good "Hooper-rating," the rank-and-file of them are really only spectators being entertained and basking in "reflected glory." The Unamended are falling into the same trap, and WCF is doing its

best to promote its "visiting firemen" as experts in such matters as "Family Living," etc. I cannot help recalling Paul's stated qualifications for a bishop, "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the ecclesia of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. 3:4-6). Paul says nothing about professional training in this world's schools.

With regard to WCF's NEWSLETTER (Did they take a leaf out of CCB's notebook? If so, they must think that such are a profitable medium), and in their MESSAGE TO THE BROTHERHOOD they make frequent reference to challenges, which they imply that they are meeting as good soldiers of Christ. There are several challenges that they might face, but which they give no evidence of intending to do. One of these is how well their preaching and teaching materials square with "*the whole counsel of God.*" I find their emphasis channeled down very specific lanes leading to popular appeal and acceptance. People are not going to outright condemn love, compassion, forgiveness, unity (of the Spirit), and brotherhood. But these totally Scriptural concepts can be given a humanistic "twist" that appeals to human sentimentality. You are at as much of a disadvantage "bad-mouthing" them as in condemning motherhood. Given the spiritual temperature and appetites of the body at the present time, they have all the advantage in a propaganda campaign for the hearts of the people.

As to their booklets for sending or giving to interested parties, unless they have something that I have not seen, they are mere "Pabulum" which could just as likely have originated with the Baptists or some other evangelical group. There is nothing in them that I have seen to guide one toward THE HOPE OF ISRAEL.

The WCF Directors are hyper-sensitive to any criticism of their philosophy or impugning of their motives. I have had several experiences with their new Chairman—I have known him ever since the early 1950s. He is a very hard worker and has many good qualities. His heritage does not minister to his tolerance for criticism. Their "gnawing their tongues for pain" at your exposures of their follies in THE SANCTUARY-KEEPER gives testimony to the fact that they have been deeply wounded psychologically. How dare anyone asperse the purity of their motives! They evidently do not have complete faith in the righteousness and accuracy of our Lord's discernment, judgment, and impartial monitoring of their motives and actions.

Another challenge to which they have not faced up is the careful, Scriptural examination of Amended teachings, especially as set forth by Amended "bosses." They choose to ignore the fact that, when it comes down to basics, the Amended and their allies do not really follow their BASEF, which they claim must be accepted without mental reservations as a price for being considered fit for fellowship by the Amended. The WCF Directors (and their cohorts) should be openly challenged to provide incontrovertible, Scriptural proof of the Amended position and to publish it with an invitation for

challenge to their "proofs."

Not having dealt personally and directly with Amended/Central leaders, as I have, they do not know how totally political their demands are, and how persistently they will not permit themselves to listen to reasoning from the Scriptures. WCF Directors do not know how totally arbitrarily Amended leaders insist that the only possible definitions and meanings of certain words are those that they have chosen to make the meaning conform to their theory of resurrectional responsibility. They have erected high walls around their definitions in an attempt to make their arguments unchallengeable.

The utterly political nature of this division was made perfectly clear in Ted Farrar's living room by Bob Lloyd (the publisher of Richard Stone's "Christadelphian Tidings of the Kingdom of God"—the mouthpiece of Stone and John Hensley, the doctrinal "guru" of the California Amended). Lloyd told Ted, "This whole business of the division could be settled in fifteen minutes; all you have to do is to sign our Statement of Faith." The WCF Directors are totally ignorant of this. Though he is no longer a director, Tony Giordano well knows it, but he will not admit to it. When I said above that the existence of the division is utterly political, I meant from the Amended viewpoint, though they would not admit to it, either; they would stoutly proclaim that it is due to zeal for "a Scriptural basis." Knowing what I now do of their beliefs and attitude, I do not consider a reunion possible upon a truly Scriptural basis.

Although WCF proclaims its righteousness in having not (officially) supported CFU financially, they say nothing about their moral support of it and possible, private contributions to it. I saw four of their directors at the October, 1987 CFU preliminary meeting to prepare for what they had hoped would have been a November conference to ratify the CFU "initiative and basis" for a reunion. Their voluminous ding-donging about "the one body" being the "first" and most important of the seven unities listed in Ephesians 4:3-6 is another example of the shallowness of the reasoning used by our ecumenically-inspired members. I was there by my own request to explain to them what CCB was all about. I wanted to get up and to ask whether that was more important than "one God and Father of all."

This is WCF—#4

To: Directors of WCF

Brethren,

In response to your recent mailing disclosing financial records, objectives, etc., of the past year, we must

express our general skepticism of the Foundation at large, and have grown weary of your ongoing attempts to homogenize, if not christianize the Christadelphians.

For more than a century the Chris-

tadelphians have managed to function in a serving manner to the brothers and sisters of the household, all within the bounds of the ecclesial unit. Therefore, we question the need or even the desire for any organization or "foundation" devised to operate outside of these bounds.

In times past, relations between ecclesias regarding fellowship, positions on doctrinal issues, preaching efforts, charities and other elements have always been directed through the *elected appointment* of the managing boards who serve their respective ecclesias. This precedent, we believe, is in accordance with the Scriptural record as the brethren and the ecclesias are both commanded to serve one another in a Christ-like manner after the similitude of Christ himself and his apostles who strove to keep in order those few first century ecclesias through the work of the Holy Spirit, the exhortation of the Word and the appointment of serving brethren as pillars of the household (Gal. 2:9; I Cor. 2:6; I Tim. 3:1-16; Acts 20:28).

The ecclesia, however, is not a foundation in itself, in the worldly sense of the term. Rather, it is but a small portion of the building of the household of faith, made up of individual members who form ecclesias, fitly framed together upon him who is the "Head Cornerstone" and foundation of the "One Hope," that is, Jesus the Christ. This is the only foundation the brethren are truly in need of following in these last days of Gentile times.

Has WCF followed this same Scriptural precedent? If so, then we believe that the directors of WCF should have been elected by an ecclesia or group of ecclesias to serve within the household, rather than "serving" as an independent organized group. Was WCF a directive of the Christadelphians as a whole? If so, then what

are we doing with a legalistic "foundation" after the similitude of other worldly "religious" organizations? If not, then it appears that WCF was "founded" well outside of the bounds of ecclesial autonomy and continues to operate as such to the advantage of their every directive. We believe that the result of this, whether well-intentioned or not, has been a move towards humanism and churchism which is a decisive step away from the Kingdom of God.

In every WCF publication I can recall having read, including this last publication, there was an aura of professionalism and business-like phraseology that seemed somewhat unfitting for Brethren of Christ to be using. This type of literature, in our opinion, should be left to the pulpit scholars and the like, and kept out of the household of faith.

In regards to your scheduled program, we do not wish to attend any seminars on "family living," etc., conducted by "qualified" individuals. If we so desired to take part in such a course, conducted by one who is "qualified" in the worldly or professional sense, we could simply attend the local Protestant seminars teaching "The Family Christian Ethic" and other humanistic dogmas which are no doubt taught by one who has a Ph.D on the subject.

But are we supposed to be impressed with such things? Do not the Scriptures teach that "the wisdom of this world is foolishness with God"? A belief in, knowledge and understanding of, and a covenanted relationship to the things concerning the Kingdom of God and the name of Jesus Christ are the only qualifications any brother really needs in order to give proper instruction of the Word. If one is apt to teach, this is an added talent, but not a professional prerequisite (Exod. 4:10-16).

As for the money involved in your

various programs, we would all like to see a line-item expenditure type disclosure in such matters. It would certainly help end any unfair speculation on the subject. In either case, brethren, Christadelphians should not be in the business of being "business-like" or "professional." To teach the Truth with such an attitude is to make it as a merchandise to be marketed and sold which certainly should not be the case. Rather, the Truth should be sought after as a "pearl of great price" which, though we cannot literally buy it, we have through grace received a knowledge of it, and have hope that the fruits of our labors may provide us the just reward. For this reason we should be

strengthening the things which remain, both as individuals and as ecclesial households, and strive to do as such within those bounds until the Master returns.

Thus, it is our conviction to state our opposition to any authoritative "organizational" and "church-like" trends, inside or outside of the ecclesial realm. Such activities have proven to be disruptive (remember CFU) and are dangerously emblematic of the "Mother Church" and other various Protestantisms which have made "religion" palatable to wretched men, rather than making men obedient to the Truth.

A Concerned Brother

This is WCF—#5

THE BEST way I could describe the combined WCF mailing is "churchy." They have a much stronger evangelical outlook than I had previously imagined, even picking up the language such as "outreach program." How long will it be until they call their pamphlets "tracts"?

The WCF direction and thinking used to be a concern to me but with the latest mailing their direction and changes are a threat. The threat is to the integrity of the Unamended community from which WCF has developed. They continually discount differences and push statements like "we call each other brethren." I for one don't call the Amended brethren and also believe that those "changing sides" should be re-baptized.

I don't understand how WCF can promote "Working Together" of Unamended and Amended in "preaching the truth when the Amended and

Unamended don't believe the same "truth" and don't fellowship. How would they explain the quotation, "He that is not with us is against us"?

If the WCF Directors "believe and contend earnestly for the Truth of the gospel," as they attest, then they should be able to define it clearly. What is their definition? Is it the Unamended or Amended version or something else?

If the WCF "appreciate the need to be sensitive to the opinions of the brethren and readily listen to constructive comments and suggestions made to us by our brethren," then why did they avoid meeting the CCB for so long and then skirt the issues? Have any controversial tapes been removed from their library? It seems they only are "sensitive to the opinions" of those who have the same disposition.

If \$72,000 was spent on missionary

preaching, what has been the return on that investment? What domestic preaching efforts costing \$9,000 were supported? What were the results and which group (Amended or Unamended) was supported?

The WCF Directors' actions in appointing two CFU people (one of whom is Amended) sends out a clear statement that they are not "sensitive to the opinions of the brethren," and they are quite comfortable being very closely associated with the CFU movement and quite comfortable with their combined efforts with the Amended. After all, as they wrote, "the new brethren came with excellent qualifications and share our disposition in things of the Lord's work." The suspected alliance is now a reality. WCF and CFU have joined forces. Are WCF directorships the means by which the CFU intend to continue their work as they promised to do in their last publication? After all, FOU (which, by the way, means "fool" in French) started out from a Williamsburg Conference and now some of the pigeons have come home to roost.

The addition of an Amended director tells us that Amended tapes will not only remain in the WCF library, but will continue to increase. The addition of this director should also send a message to the CCB that their efforts in reviewing WCF tapes is probably a waste of time.

An Amended director added to the group strongly tells us that WCF will not differentiate between the two communities and therefore WCF is truly not a representative Unamended group. Similarly, it is not truly a representative Amended group.

In their "advertisement" on Domestic Missionary Work the South Austin group seems to indicate that they would accept Unamended people for training and would allow Unamended people to go out to canvas, teach and convert for them. Is the South Austin group in good standing in the Amended community? And is George Booker in good standing in the Amended community? Their "outreach program" has resulted in many baptisms, and given that, we would expect the efforts of an Unamended at their "course" could result in an Unamended convert from work sponsored by their group. How would they and the Amended community handle that situation?

The WCF seminars contain no doctrine but [supposedly] just how to live a good life. Doesn't this sound like the churches around us who think it doesn't matter what you believe as long as you live a good life? YES! YES!

I'm sorry to write so much, but once I got rolling on that WCF mailing there was a lot of material.

Fraternally,

This is WCF—#6

Dear Brother,

First of all I want to thank you for being a watchman and blowing the trumpet when danger is near.

As you can read in the enclosed *Logos* article that I underlined [see comments below], the FOU bunch,

alias WCF, are still in existence and working as usual to undermine the Unamended Statement of Faith. I gave a copy of this to another brother and sister last month when we visited them to show them that our troubles have not gone away, and that we all

need to be ever watchful lest we get ensnared in a trap which is being set by their sweet talk. They want us to love the Amended as though they all have clean hands.

The other two articles [see comments below] I also copied and gave out to inform others of what Brother Thomas says about the Truth. One of these articles is what others [a national magazine in Australia] think of Christadelphians. Are these Christadelphians whom they call "cults" ones that believe they also have the pentecostal Holy Spirit? Or, like the WCF, who see no difference in copying the run-of-the-mill churches?

Surely we must be living in the days, like natural Israel, when God was fed up with their following the ways of Babylon.

Sincerely,
Yours in the One Hope,

EDITOR'S COMMENTS: The *Logos* article referred to in the second paragraph above is from the September, 1988 issue, and is the subject of an article in this issue. It was crowded out last month. The *Logos* editor sees very clearly the inconsistency of trying to merge two groups which do not have the same beliefs. We can respect this thinking because it is honest and straightforward—the only way people can address and hope to resolve differences. The WCF method is to camouflage and deceive so as to make it appear that no differences exist. This is the number one objection we have to WCF—they are deceptive and will not come to grips with doctrinal issues. In no way do we consider them representative of the Unamended Statement of Faith. They are a hybrid of several Statements, which ever one happens to fit their particular objective at the moment. And this includes the Church of God of the Abrahamic Faith. If

they stood firm on our principles (i.e., those stated in the BUSF), it would be a simple matter to state this without equivocation. All that needs to be said is, quote: "I do not accept the Statement of Faith of the Church of God of the Abrahamic Faith, nor do I accept the Birmingham Amended Statement of Faith because it affirms the certain resurrection to the judgment seat of Christ of some not in covenant based on their mental enlightenment without regard to the sacrifice of Christ." **SO SIMPLE!!**

But WCF is not going to disown their affiliation with liberal doctrinal viewpoints. They will continue their social programs of "love" and "doing good works," deceiving and being deceived (II Tim. 3:13).

One of the other articles referred to is from the May, 1988 issue of *Logos*. This concerns the criticism of the national magazine, *Australian Women's Weekly*, that the Christadelphians there are a "cult." It seems to me that the article makes no allusion to the Christadelphians claiming any pentecostal Holy Spirit powers, but chides them for their exclusiveness, an accusation which we readily admit.

Quoting extracts from the article, it says that the Christadelphians are a "Western pseudo-Christian exclusive" group, with the added comment, "These groups believe they are the only ones with 'The Truth.' They have strong indoctrination programs and dogmatic interpretations of the scriptures. They rely heavily on study. They do not threaten but they make it difficult for people to leave; e.g., if you wish to resign you are summoned to their own court and put on trial."

The *Logos* editor responds to the assertion that Christadelphians are a "cult" by a lengthy letter in which he sets forth his protest. The *Australian Women's Weekly* article says that there are more than 500 cults in Australia

and that they fall into six categories. One of the characteristics assigned to the "Western pseudo-Christian exclusive" category which includes Christadelphians and the Worldwide Church of God is, "They mostly recruit by door-knocking and try to involve whole families. They also insert advertisements in newspapers and place promotional material in letter-boxes."

Although some Christadelphians, including WCF, are swept up in the foreign missionary zeal, we hardly think it is correct to call them a cult. The article appears to have unjustly associated the Christadelphians of Australia with groups such as the Unification Church (Moonies), the Church of Scientology (Dianetics) and "EST." However, the writer of the above letter may have a valid observation in inquiring, in effect, What is it about certain Christadelphians that leaves the impression that they are especially "spiritual" to those who don't even know what it is to be "spiritual." We should be down-to-earth, studious and logical people willing to present the whole truth of the Word to reasonable, inquiring people who are under the sentence of death.

Now, the third article mentioned above from *Logos* is what our correspondent describes his interest "to inform others of what Brother Thomas says about the Truth." I believe that this article is the preface to H. P. Mansfield's booklet on 2nd Peter and Jude—I forget the title just now. We reproduce it in its entirety:

Contend Earnestly for the Faith

"Lift up thy voice like a trumpet, and show the people their transgression, and the sons of Belial their sins!" I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation

of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of "charity," and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm! the fact is they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they are not fully assured."

—Dr. J. Thomas

Please read this statement by Dr. Thomas again, and see if there is not some allusion to the works of WCF.

We wholeheartedly concur with our brother's concern of the dangers posed by WCF. The WCF organization has alarmed and concerned the brethren of the Unamended community ever since it took it upon itself to project itself upon the community. We don't need it; we don't need any foundation to supervise the conduct of the ecclesia. If this self-appointed and deprecatory foundation would disband and disappear, all would be relieved.

If forward-thinking brothers and sisters will only ask themselves, "Has WCF helped or upset the Unamended fellowship?", there can be only one answer. All of the things they claim to do can be done and are being done in many cases by individual ecclesias—charitable works, service and preaching. Fortunately the ecclesias don't have "professionals" to offer seminars on "how to be like the local church." WCF is hiding behind their veiled objectives waiting to seize upon every opportunity to promote reunion with the Amended. Think.

WCF Cassette Bulletin

Accompanying the WCF November mailing was a Cassette Bulletin advertising the new additions to their tape library. As is their usual practice, tapes from the Amended continue to dominate their listings. WCF contends that they do not audit the tapes; that is left to the discretion of the purchaser. So it is not known, and more importantly, it is not cared, whether there is any doctrine promulgated that is unsound and offensive to the Unamended. Of course, the philosophy of WCF is that there is not any Unamended community, nor is there an Amended community; they are blended as one. Call yourself a Christadelphian and you are all right with WCF. Of course, you can call yourself a member of the Church of God of the Abrahamic Faith and you are all right with WCF, too.

There is great difficulty in classifying these tapes as Unamended when the WCF people and their adherents are really not Unamended. They will not own up. This is strange, and one cannot but wonder why they continue to pretend to be Unamended. The reason is plain: they do not want to offend or lose the support, financial or otherwise, of those with whom they wish to blend.

From the tally I took there are 120 Amended tapes in the total of 240 in the new listing. Of the remaining 120, WCF directors and their ardent supporters accounted for 52, the Arkansas Bible School had 23, and the New England Bible School and the Canadian Bible School had the other 45.

I am greatly disappointed and surprised that the Arkansas Bible School provided their tapes to WCF. There is not any common bond between the two groups. This could have been an oversight; I know that most of the

brethren participating in the Arkansas Bible School whose names are attached to the tapes do not want their names associated with WCF. I would hope that the committee of the ABS see that their tapes do not go to WCF in the future.

The Bible Schools in Kentucky, New Mexico and Texas do not distribute their tapes to WCF, and for this I commend them, as do other brethren with whom I associate. WCF has an advantage here in that it makes the dissenting brethren appear to have no interest in either promoting the Truth or exhorting their brethren. Such is not the case; the dissenting brethren cannot in good faith and conscience join in the liberal practices and objectives of WCF.

The New England Bible School has always supplied WCF with the tapes of their classes and lectures. That is their prerogative. The fact that other schools decline to cooperate with WCF should say something. Maybe New England will review their policy. Now that WCF has openly placed an Amended brother on their board will cause some to stop and think what kind of an organization they are supporting. I believe there have been instances at the New England School where certain brethren have made request that their tapes not be sent to WCF and such requests have been granted.

The Canadian Bible School, as I understand it, asks each teacher if he objects to the tapes being sent to WCF, and if he does, his objection is honored. It would seem that WCF would get a message from opposition in so many quarters, but their motto is push, push, push.

It is quite sad that brethren have to specify that tapes of their presenta-

tions, whether classes or lectures, be withheld from WCF. The basic reason is twofold: liberal attitudes in general practice by WCF and merging with the Amended without regard to doctrinal differences. The inclusion of tapes supporting the Futurist as well as the Preterist interpretation of the Apocalypse also repels many brethren.

→ Chuck King
One brother refuses to call WCF by these letters. He uses WF for Williamsburg Foundation. "They are not Christadelphian, so why should I imply that they are," he says. He has a point. They certainly do not represent Christadelphian as I view my beliefs and faith in them. I cannot reconcile the faith of Brother John Thomas, Brother Thomas Williams, or Brother J. J. Andrew with the disavowal of doctrinal position as main-

tained by WCF. For that matter I cannot reconcile the non-position of WCF with any of the Amended writings of Robert Roberts, C. C. Walker, Henry Sulley, John Carter or H. P. Mansfield. Have you ever heard WCF mention a Christadelphian writing by either fellowship? The Christadelphians have doctrinal standards; WF or WCF does not. They are a cautious socio-political self-organized group that is influenced by and imbedded in churchism and insistent on walking the line of no resistance. Love and charitable works. Love and charitable works.

But WCF will receive resistance from those who care about preservation of saving truth. We will not be party to their imperialism or their pseudo-unity fallacies.

Foreign Missionaries Should We Send Them?

I WAS PLEASED to learn through Brother and Sister Spencer of the good meeting in Hamilton and that you and Sister Williams had safely returned to America.

I notice in the July [1908] *Advocate*, in the report of the Government Census Bureau concerning the Christadelphians, it is stated that they have no foreign missionaries. Why is this so? The answer seems to be in what follows, that their work is among the people of so-called Christendom, "to take out of them a people for his name." Are we, then, special favorites of God "who is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him"?

The people of Christendom are not

more intelligent than those of heathen lands. A returned missionary recently speaking of the Chinese said, "A political seer could safely predict that China will yet lead the world."

... The early missionaries, Judson, Morrison, and many others who risked their lives to carry the Bible to the pagan world, labored many years with little results. Contrast it with the present. The people, in crowds, follow the "Jesus men," as they call the missionaries, willing and anxious to learn. During the Boxer uprising 10,000 Chinese gave their lives for the Protestant faith. Are we more heroic? The Koreans [Koreans?] are "on the run to Christ," as missionary journals tell us.

... Praying for God's blessing up-

on all his children, I am your sister in Christ,

IDA M. NUNGASSER

Remarks

"It is to be feared that Sister Nungasser places too much reliance upon the sayings of returned missionaries. During the latter part of the life of Mr. J. N. Hall, editor of *The Baptist Flag* (this is the Hall of the Hall-Williams Debate), he devoted much of his time and the columns of his paper to exposing the evils of "Missionary Boards," their expensive secretaries and traveling agents, etc. While there may be a few sincere men and women connected in various ways with the many missionary enterprises, and some of these quite fanatical, the movements are more conducive to the support of the officers, preachers and agents than they are to the enlightenment of the heathen, even with such "light" as these false teachers can give, to say nothing about the true light of the gospel. It is contrary to facts to say that "the people of Christendom are not more enlightened than those of the heathen lands." In all the political and social reforms effected, intelligent instructors and advisers and leaders from among "the people of Christendom" have been the necessary causes.

The religion of a civilizing nation is generally the first means employed as the forerunner of political and commercial interests; and though the religion is a false one, it serves the purpose.

The crowds that "follow the Jesus men" are the ambitious imitators of the manners of civilized countries. Beyond this they care nothing for the "Jesus." As for "the 10,000 Chinese who gave their lives for the Protestant faith," this is a convenient story for a missionary agent to tell an

audience just before sending round the collection plate; and instead of asking, "Are we more heroic" than those in China? our zealous sister might better ask, Are we more ignorant and fanatical?

While God is no respecter of persons, yet in His sight, "All flesh is as grass;" and in this time of "taking out of the nations a people for his name," the work providentially is confined to those parts of the world where there is still a little spirituality left in the hearts of a few. The missionary to the heathen problem can be solved by Christ only in the harvest age, when, after the preliminary work of civilization is done, education will result in "all knowing the Lord from the least of them unto the greatest."

Had we to wait till the true gospel was preached in all the Gentile world before the coming of the Lord, our waiting would be far, far in the dim distant future. But we are assured that in the sense intended to be conveyed by these words of Jesus, Paul could say that the gospel "was preached to every creature which is under heaven, whereof I Paul am a minister" (Col. 1:23). Among the "heathen" at home, then, we shall find more work than we can do in taking out a people for the name, and for anything further, we must abide the Lord's time, of which he says, "After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that *the residue* of men might seek after the Lord, and all the Gentiles upon whom my name is [then] called (Acts 15:16-17).

THOMAS WILLIAMS

The Christadelphian Advocate

November, 1908, pp. 341-343

COMMENT: Brother Thomas Williams makes two salient points in this

reply to "missionary zeal." One, that "the movements are more conducive to the support of the officers, preachers and agents" of the project, and two, "Among the heathen at home, then, we shall find more work than we can do in taking out a people for the name." Are you listening, WCF?

WCF will not be specific as to how many "professionals" of their inner circle they have sponsored. We know that they have paid expenses of their directorate to go to "give seminars" to the Church of God of the Abrahamic Faith. We know of other ventures that they have sponsored that meet with strong opposition from the Unamended community. These have been addressed in past articles in THE SANCTUARY-KEEPER.

WCF advertises twelve seminars on assorted subjects like Family Living, Family Dynamics, etc. There are no presentations on subjects like the Abrahamic Covenant, the Relation of Man to the Sentence of Death, the Efficacy of Christ's Sacrifice, the Historical Interpretation of the Apocalypse, the Need for a Statement of Faith, etc. They wouldn't dare—their whole program would collapse.

So WCF elects to conjure up social and philosophical material that has some possible appeal to the person

who will not study for himself. Of the twelve "seminars" offered, four are by Amended people and the rest are by pseudo-Unamended people who will not readily and openly admit that they are exclusively Unamended. Is this what is needed in the ecclesia today? I'd think these WCF people would have more consideration and honesty toward the community than try to pass themselves off as brethren working for the common cause. No, they are constructing their own empire for their own self-aggrandizement. They are propagandizers of a sinister-type who are pledged to undermine the basic standards of the Unamended community. Their success, if any, will be with those who either refuse or do not know how to think for themselves—those who are not concerned with doctrinal purity of truth. Where has WCF cried out against any error? Where has WCF espoused any doctrine? Where, even if their missionary pursuits were legitimate, are the results of their pushing and pushing? I'll tell you where the results are—they are the unrest and disco'd sown in the body of Christ that is striving to maintain the standards that have brought us to this point.

Crisis of Faith at the Monitor

Having given the entirety of this issue to examining the merits or lack thereof of the Williamsburg Christadelphian Foundation (WCF), we observed in the November 28 issue of *Newsweek* which arrived today an article entitled "Crisis of Faith at the Monitor." The article dealt with internal as well as external problems

concerning the publication of the venerable "Christian Science Monitor." A change in direction and policy has caused the newspaper to surrender its coverage in part to the more lucrative market of television programming.

There is a similarity to the policy and objective of WCF in adding video

cassettes to its library which is offered to the "Christadelphian public." A person interested in the Bible is supposed to be more impressed if he can see the speaker, see his composure, see his mannerisms, see his delivery expertise. Now isn't it too bad that the Lord did not see fit to give us video cassettes of Moses delivering the ten commandments, or Paul addressing the Athenians on Mars Hill, or Christ giving the sermon on the mount? How much greater our understanding of their WORDS would have been!!! Really, does God want us to visually see the spokesmen of His Word? What is important, the substance of what is being said, or the channel through which it is delivered? The Word of God is actually God speaking, and you can be sure that he wants principles impressed on the minds of the hearers, not the images of men—frail, mortal men.

This innovation by WCF of promoting videos is only another of a long line of imitating the church. Its chairman has been quoted as saying, "We can learn a lot from the church's methods today." WCF will better help its constituents if it recommends that nobody have a video player or recorder in their house. We need to realize that if we have eyes to see, they should be used to read the inspired Word and let its impressions be imprinted upon our senses.

The *Newsweek* article (page 81) reports as follows:

"Is *nothing* sacred? Staffers and readers of The Christian Science Monitor were asking each other that question last week. Three top editors all quit in protest over plans to slash staff and shrink the paper in favor of new TV programming.

"For a faith whose founder decreed that written texts should serve as its 'pastors,' the change in emphasis is revolutionary. What's next, Christian Science *video* rooms?

"Launched 80 years ago this week by Mary Baker Eddy, founder of the faith, the Boston-based Monitor (circulation: 170,000) has been losing money since the early 1960s. Viewing the paper as its beacon, the church always made up the deficit. But flagging church membership and rivers of red ink finally forced changes. In August 1987 the church's ruling board even briefly considered closing the Monitor altogether in order to pump money into a new evening news show on the Discovery Channel, anchored by John Hart. The church's Publishing Society also launched an expensive full-color monthly magazine last month."

Look at it this way. If you want to give money to WCF, not only will you be assisting in making "stars" out of lay speakers, but you will be remunerating the professional staff in their travels and expenses to present the gospel to the natives in some foreign country so that they can be made responsible to resurrection if they refuse to submit to baptism.

Christadelphian ecclesias will now be able to preview their potential visiting speakers. After viewing several tapes to see which one will "go over big," a popular choice can be made with assurance that no unsophisticated bumbler will be picked.

Do Christadelphians need video? WCF says, Yes.

EDITOR

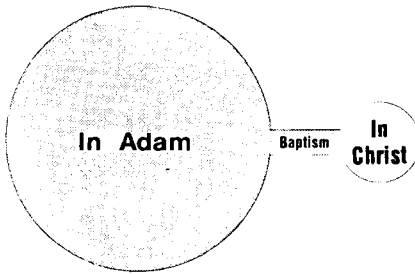
Because of space limitations we have had to hold some articles and hope to include them next month. "The Heterogeneous Ecclesia," was referred to in one of this month's articles, but will be in next month, Lord willing. We have a commentary on the WCF Newsletter and an article on "Proposals for Unity," a commentary on a September *Logos* magazine article. Other articles on "This is WCF," if received, will appear.

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible [his servants, 1877 edition], faithful and unfaithful, dead and living of both classes, will be summoned before his judgment seat “to be judged according to their works;” “and receive in body according to what they have done, whether it be good or bad.”

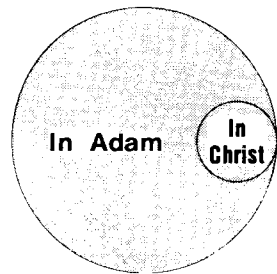
— UNAMENDED STATEMENT OF FAITH

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God and have been called upon to submit to it), dead and living— obedient and disobedient— will be summoned before the judgment seat to be judged according to their works; and receive in body according to what they have done, whether good or bad.

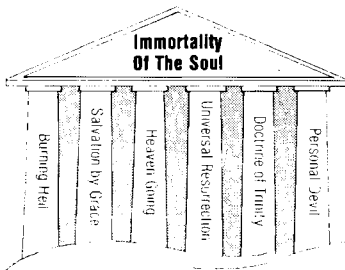
— AMENDED STATEMENT OF FAITH



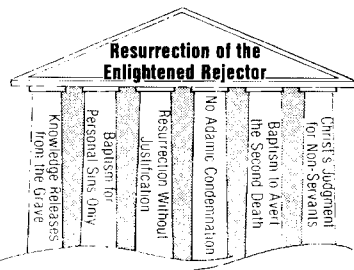
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories

Is There Agreement in Christadelphia?

Unamended

1. **Nature of man:** Adam disobeyed God, was guilty and was sentenced to death. He fell from a very good state to a mortal state and the sin tendency became a part of his being. All men descend from Adam and inherit from him a mortal nature, the federal sentence of death and the proclivity to sin, without any personal guilt at birth. Man is alienated from God primarily by legal condemnation and secondarily by personal transgression.

2. **Nature and sacrifice of Christ:** The sentence of death was upon Christ as it was all other men and he needed atonement the same as other men. By living a life of perfect obedience coupled with the shedding of his blood in sacrificial death, he met God's requirements and delivered himself from the hold of death and provided a way for others to benefit from his sacrifice.

3. **Baptism:** Baptism removes inherited condemnation as well as personal sins committed before baptism. At baptism one legally passes out of Adam and the attendant sentence to eternal death and passes into Christ as his only federal head. Future judgment which inures at baptism will be based solely on obedience to the law of the Spirit of Life in Christ Jesus.

4. **Resurrectional responsibility:** The act which relates or entitles one to resurrection is baptism at which time one enters the Everlasting Covenant—the God-devised instrument providing resurrection. Resurrection means “a standing again in renewed corporeal existence” as a mortal being, Jesus—meaning covenant affiliation with him (not the personal power of Jesus)—is THE resurrection as well as the life. Christ's sacrifice ratified the Everlasting Covenant. The shedding of his blood was required in order for him to be resurrected—he was the first beneficiary. Though there have been restorations to life in the past, these are not the resurrection at the last day—that includes only just and unjust saints—and there is no evidence in Scripture that any others will be raised before, when, or after Christ returns.

Amended

1. **Nature of man:** The disobedience of Adam affected him in separating him from God's favor and condemning him personally to death. His descendants inherit a condition of mortality and a proneness to sin from him, but no legal condemnation. Personal transgressions rather than legal condemnation alienate a person from God.

2. **Nature and sacrifice of Christ:** There was no alienation of Christ from God. His sacrifice was a matter of obedience and since he was without personal sin he needed no atonement or covering for sin. His sacrifice made redemption possible for others, but he could have been redeemed by God without shedding his blood.

3. **Baptism:** Baptism is for the removal of personal sins. No inherited alienation or law of sin and death is removed. One is still in Adam after baptism as well as being in Christ, not putting off Adam until passing the judgment seat of Christ. Baptism is not the means of acquiring title to resurrection.

4. **Resurrectional responsibility:** The act which relates one to resurrection is knowledge or enlightenment which necessarily precedes baptism. The act of baptism has no resurrection-relating efficacy. The entering into the Everlasting Covenant does not link one to resurrection. Since it not determinable who has sufficient knowledge to qualify for resurrection, it is unknown who will be ultimately raised. The use of resurrection in Scripture refers to the complete process of coming forth from the dead and receiving immortality. The shedding of Christ's blood was not required for his own resurrection or for others. Since enlightenment is the basis for resurrection, there will be universal resurrection at the end of the millenium for those dying during the millenium.